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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

USEFULNESS is the readiest key to genuine contentment and true happiness. Do nothing good for anybody and get nothing good for yourself.

We fail sometimes to "love the brethren" as we ought, because we do not know them as we ought; and we do not know them as we ought, because we do not cultivate them as we ought.

The sordid, wretched, hypocritical heart leads him to make a traffic of religion or religious work for gain, whatever may be his pious professions or pretensions; will at last reap only thorns and thistles, and feast his famished soul on the apples of Sodom.

We would respectfully suggest that the current question of Baptist history, that has been so freely discussed of late, will be settled after awhile one way or the other, and that, whichever way it goes, somebody will have to indulge an unwilling appetite in a dish of crow. Would it not be well, in view of that fact, not to allow it to be a very big crow? Nor a very black one? See!

A FARMER'S wife said: "It is so lonesome on the farm. The same rooster crows every morning." But another one, and more of an optimist, quickly replied: "The rooster's voice is music to my ears. It tells me that it is time for me to be up and about my queenly business, that in which I take delight, for the well-being and happiness of my dear husband and my precious children."

THE Seminary Magazine for November, is one of the best of its history or of its race. Especially are we pleased with its symposium on a call to the ministry. Out of nine experiences of a call to preach, not one fails to show clear proof of the divine element in that call. We doubt not that if that could be said of all who have gone or been put forward to preach, we would have fewer of easy place, and money hunters, as well as of cranks, drones and friends to hinder the progress of truth and righteousness.

A RELIGIOUS editor was asked by a man of the world, why the religious papers did not have the snap, sparkle and fun in them that many of the secular papers do. His reply was prompt and sententious: "I don't know unless it is because their editors get their inspiration elsewhere than from the beaded whiskey in the bottle and the sparkling champagne in the glass." This all may be a delusion, but all the same it is worth remembering for comparison's sake.

BRO. M. E. Broadbent leaves Greenville, Miss., after a successful pastorate, and settles at Bristol, Va. Tenn. We rejoice for the Greenville saints, but rejoice with those at Bristol. He had not been with us many years, but we think he had the genuine affection of all who knew him. When you read his "parting words" in another place in this paper, join us in a sincere prayer for the largest divine blessings to be upon him and his in his new home and work.

We never see one of those high sounding professions of faith in "the Bible as the sole and supreme authority in matters of belief," followed by a broadside of mud fired at the doctrine of Baptist continuity, without recalling the Bible allusion to the inequality of "the legs of the lame." How can the Bible be so famous as an authority, if any of its pledges have failed of fulfillment? Let God be true though all men be false.

IN a brief note from our venerable brother, Rev. W. H. Robert, he gives us a glimpse of the inner man, which, though the outer perish, is renewed day by day. He says: "I can hardly see how to cross the yard to go to my meals, or to go to the post-office. I have to walk very carefully indeed. God has seen fit to so order my course. My disappointments are His appointments. I am content. His will is my will." A sheaf ready for heavenly garner. God be praised for such faith and such lives.

ONE of our reasons for going slow on "boy preachers," is the fact that though John the Baptist, though filled with the Holy Spirit from his birth, and Jesus the Christ though wise enough to astonish the doctors in the Temple, yet, neither of them thought it well to begin his work until he was of suitable age. Then the Lord seems to have the same thing in view in all the preachers. He called into active service even the twelve and the seventy, to say nothing about the absence of such precocity in the whole New Testament history. It might be well to have these things in mind when such questions are up now.

DID you get one of Bro. C. L. Lewis' dollar cards? If so, you are expected to send him one dollar. Not that you are a one dollar person, but that the college is greatly in need of your dollar. We hope every one receiving a card will send the dollar, and that the college will be able to get a card, will send him a dollar also.

THE YOUNG PEOPLE'S WORK.

There was a question at one time as to whether the work among the young people ought to be encouraged; but we believe that has been fully answered, and answered in the affirmative. The general drift of writing in our religious papers, the reports and resolutions of our Associations and other general meetings, the organization of a large number of local societies, and the federalization of those societies into State and general bodies, all go to proclaim a positive and affirmative answer to the question. The word then has gone out that a large proportion of our people have looked into this matter from a scriptural and practical standpoint, and reached the conclusion that the thing is right, and that our young people ought to be encouraged to organize Unions or Societies, and go to work for the Master after the methods proposed.

The next question that confronts us is, how is the work of encouraging the young people to be done? We have two suggestions to make along this line:

1. Let all of our pastors and Christian workers who are interested in the work, who desire to see it proceed, and to help it on, and who have definite ideas as to what the work is, and how to do it, talk about it as they go, and also write about it in the paper, giving out the matured thoughts and tested experiences with their best reasons for encouraging the work. Such talking and writing could not fail to be entertaining, nor to awaken an interest in the work. And the relation of actual experiences in the practical conduct of it, would not only be inspiring, but helpful in encouraging others to begin, and still others to improve upon what they had already begun.

2. Is there not a fine field here for the pastor? Within all the land is better qualified to get this important interest before the church, have it duly considered and adopted as part of the church's work, than the pastor? He has access to all of the sources of information—or may have—on the subject; the reasons for it, and the methods of it—and carefully inform his people and lead them, if they consent to its propriety and adoption, into the ways and means of putting the work into practical operation. We see no reason why he, or our people, should wait for the coming of our general secretary, or the State agent, or any one else, in fact, to interest, instruct, and lead them into it. These public officers are all right in their places, and for their work. Eminent is this true of Bro. John D. Jordan, the general secretary, who seems to have been especially put up for the work, and who will do all he can to do in initial work. If he cannot go everywhere, he can only touch at the prominent headlands of this great field of Christian activities, and help the believers and workers. Let our pastors lay this matter to heart and consider if they are not the people, after all, who

"have come to the kingdom for this very purpose." We feel sure they will become interested, even to the point of action; if they will so consider the matter, and very soon we shall have a move on us, through our young people, that will greatly tone up our churches in all manner of Christian knowledge, Christian life, and Christian efficiencies.

3. Now, as to the practical part of this work—how shall we proceed, do you ask? Well, when you have decided to organize your young people for service and work, you would do well to write to Rev. John D. Jordan, General Secretary, Birmingham, Ala., for the form of a constitution, covenant, and such other papers as he may have, germane to the work. He will gladly furnish all such helps, as well as all others that may be necessary to carry forward and develop the work. Then get your young people together and, after telling them all about what will be expected of them, and obtain

their full approval, proceed to crystallize them into an organization, under the covenant and constitution, by electing suitable officers and appointing appropriate committees. When you have done this, you are ready for work. You will learn from the suggestions of the General Secretary, and the courses of study and programs, what the work is in detail, and with your own common sense for a guide, you can adopt, or change to suit, and then lead your young people along into the great work of present and future usefulness.

We hope next week, or very soon, to have something to say about the object or purpose of the Young People's Societies, and probably point out some of its advantages and blessings, as well as its purposes and methods. We make no doubt that there are great treasures of Christian wealth wrapped up in this idea of our young people's work, and we ought to try to bring it out.

Dr. F. L. Wilkins, corresponding secretary of the Northern Young People's Union, has just returned from a two months trip through the West. He traveled nearly 8000 miles and delivered fifty-six addresses and sermons, and reports the affairs of the Master's kingdom in those parts in good and flourishing condition. The good doctor is one of the most substantial and successful of workers.

CHIEF Arthur, of the Brotherhood of Railroad Engineers, knows the secret of prosperity even in hard times. At a recent meeting of his people in Terre Haute, Ind., in a public address, he said: "I advise men to shun saloons and gambling dens. If that is preaching aristocracy, I am an aristocrat. If I had my way I would close all the saloons in this country, alone, there would be the saving of not less than \$1,200,000,000, three-fourths of which goes out of the earnings of working men. If such a saving could come about, what a 'better country' we soon would have."

Our Thanksgiving service was a happy and helpful one. Representatives from all of our Baptist congregations met with the First or Central church and heard a well-thought-out and particularly appropriate sermon by the pastor, Dr. R. A. Venable. The music had been carefully arranged and was of a very high order, both as to artistic excellence and suggestive appropriateness.

Rev. A. J. Rogers of the South Side church held a special Thanksgiving service with his people on the same night—their prayer meeting night—which was well attended and much enjoyed. All the other denominations in the city, we believe, held special services, and our whole city seemed to wear an air of gratitude and hopefulness.

THE BAPTIST OUTLOOK, of Indianapolis, Ind., says:

"We have been having during the past few weeks, some instances among our religious contemporaries of the ease with which a course of conduct evidently inspired by financial motives, can be paraded as a particular virtue."

Now, we do not wish to be understood as meddling in other people's matters, but we would like very much to know if the above paragraphic probe was intended to reach across "Mason's and Dickson's line" and puncture anything down this way. We are jealous of the honor of our down-the-country newspapers, and sorter feel like we must stand guard over their prestige.

Bro. John D. Jordan, our General Secretary for the Young People's Work, has been with us for a day or two, and it has been a delight to us socially. We had planned for a great day's work for last Sunday, in which we hoped he would reach all of our people, and all things seemed auspicious, but Sunday morning broke upon us with a

flood of rain, which soon congealed into a shield of ice, which made the day only one for keeping close to the fire, and pitying those who had but little of the fire. Our brother, though enthusiastic and anxious in his work, took the disappointment like a Christian philosopher, and appeared as cheery and hopeful as ever at the Monday conference. He must needs go on to other points fixed in his program, but we are already planning for another effort here. Not more than two moons will wax and wane before he will—D. V.—have another opportunity to meet our people face to face, and tell them all about the good work springing up amongst our churches for our young people and their future usefulness. Meanwhile Bro. Jordan goes on to other places, and we are left in this work, to whom we wish most heartily to commend him as a brother beloved and worthy of all confidence, and who will not fail to interest them and their people even up to the point of practical earnestness in our young people's work.

Feathered Arrows.

S. W. SIBLY.

There are a great many people who are very anxious to have the Lord on their side, but they seem not to put much stress on being on the Lord's side. If we would only think about it, there is often a wide difference between man's side of a question and the Lord's side of it. The only sure way, then, of having the Lord on our side, is to get on the Lord's side. "Who is on the Lord's side?"

How little do men think of God's rights in this world. We talk of man's rights, woman's rights, children's rights, and even the rights of brutes, but God—if we judge men by their words and actions—has no rights at all. "The earth is the Lord's, and the fulness thereof." Then, He has all rights, and right over all. The homage of our hearts, and the service of our lives are rightly His. Shall He not have His own?

Why will some men persist in judging the Christian religion by the failure of two or three men to live up to their profession as Christians? Just as well say that Jesus was a failure because Judas was one. If such critics would look at the matter right, the failure of Judas would only betray his depravity. If everything and everybody is to be judged by such a standard, every line of life would be reduced to a failure. Nobody would merchandise because there are some rascally merchants; there would be no lawyers because there are unprincipled men in the profession; farming would stop because there are corrupt farmers; all social and business relations would cease because of impurities practiced by impure people. Always let the blame rest where it belongs. Let the treachery of Judas rest on Judas. So let the inconsistency of church members rest on them; and not on the church.

A little patience, gathered up each day would make life brighter and more cheerful for all of us. It is the worry of life that makes gloom and misery. Let us learn that we cannot have everything our way. Other people have rights as well as we. Learn that life is made up largely of efforts to adapt ourselves to our surroundings. If we have learned our lesson right, God is leading, and all that is left for us to do, is to follow where He leadeth. Even trials and crosses are employed by the Lord to teach us patience. "Ye have need of patience." It is better than gold—hurry makes worry; patience makes peace. Remember, too, that to develop patience, one must begin with the smallest affairs; for he that is not patient in little things will not be in great things. Oh, what a blessed life-experience woven in the loom of patience! Try it! It will lead heaven will smile on you day by day.

The highest and purest standard of morals is that taught in the Bible. It is perfection. "Be ye perfect, as your father in heaven is perfect." Perfect in feeling, desire, emotion, ambition, and in all that makes up the human soul. How poor! Who can attain unto it? "When I would do good, evil is present with me."

Yes, human weakness does not lower the standard; it only shows the utter impossibility of any man ever reaching it. What shall we do? "Cursed is everyone that continues not in all things written in the Book of the law to do them? Have we done them? Can we do them? Is our inability to do them, a sufficient ground of justification, under the law, to the Almighty whose law it is, and whose subjects we are?—Nay, verily, violated law knows no mercy. Justice calls for and demands obedience; but all men are transgressors. "All have sinned and come short of the glory of God." "The wages of sin is death." Wretched race that this is! Who will or can deliver from this state of death? Hush! an angel is speaking! Listen! "Fear not; for behold, I bring you good tidings of great joy, which shall be to all the people. For to you is born this day in the city of David a Savior, who is Christ the Lord." But how shall He save transgressors? He will satisfy the law by meeting all the demands of the law against them. If the law demands the death of the transgressor, He will die. He did die, and now through His death liberty and salvation is proclaimed. "Come unto me," He saith to the sinner. He has honored the law by a perfect life; He has satisfied the law by an atoning death. Believe thou this? Trustest thou to this for salvation? Then, "Ye are complete in him."—Has the standard of living been lowered or abolished because we have found life in Christ? By no means. The law of God that requires perfection of men is the same, but it accepts the perfection and righteousness of Christ as a sufficient righteousness for sinners who trust Christ. Here we read: "Christ is the end of the law for righteousness to everyone who believes."

Parting Words.

DEAR RECORD:—It is with a sad heart, in some respects, I say change the address of my paper from Greenville, Miss., to Bristol, Va. I go this week, with my family, to the latter place. I desire to thank you and the dear good people of this State for all the kindness shown me the three years I have been in your midst. I also desire to say, I go to Bristol, not because I am not satisfied with my field in Mississippi, but because I must educate my children. I have been a pastor for 22 years, and in all that time, I have never been pastor of a nobler people than these at Greenville. Happy the man, who is called in my place to lead them. There is not a jar nor an unkind feeling in the church. They have always treated me kindly, and allowed the ever so many privileges. My salary has always been paid at the end of each month—fully paid. And, as I said to them in reading my resignation, "I am going to Bristol, solely to educate my girls. They are a true, consecrated people."

At once send them a good man as pastor for they certainly deserve such a man. I desire, also, to say that the good people of the Dear Creek Association have a warm place in my heart. I desire to speak a word of thankfulness to the good people of the Dear Creek Association for their labors that will

the kindness shown me and mine at that most excellent school. I can say truthfully, I go from Mississippi with a sad heart, duty, alone, compelling me to go. I have learned to love all the brethren of the State, and I pray God, He may give me as pleasant work and surroundings at Bristol. I must have THE RECORD. Send it to me. And now for the present, good bye. May God bless you. M. E. BROADBENT.

Blue Mountain Breezes.

BY ST. CLAIR LAWRENCE.

Some shepherds seem to forget that green pastures are healthier for the average flock than mountain fodder. "The wages of sin is death." Wretched race that this is! Who will or can deliver from this state of death? Hush! an angel is speaking! Listen! "Fear not; for behold, I bring you good tidings of great joy, which shall be to all the people. For to you is born this day in the city of David a Savior, who is Christ the Lord." But how shall He save transgressors? He will satisfy the law by meeting all the demands of the law against them. If the law demands the death of the transgressor, He will die. He did die, and now through His death liberty and salvation is proclaimed. "Come unto me," He saith to the sinner. He has honored the law by a perfect life; He has satisfied the law by an atoning death. Believe thou this? Trustest thou to this for salvation? Then, "Ye are complete in him."—Has the standard of living been lowered or abolished because we have found life in Christ? By no means. The law of God that requires perfection of men is the same, but it accepts the perfection and righteousness of Christ as a sufficient righteousness for sinners who trust Christ. Here we read: "Christ is the end of the law for righteousness to everyone who believes."

Bro. B. R. Hughey has been elected to the Riply pastorate. In case he accepts, our Tippah county saints will right gladly welcome his "leaky pan" to its native haire. There are some church members, who look as bright and joyous as June rose on election day, that are as ugly as a toad-stool when the deacons ask them to help pay the pastor's salary.

While surveying the graveyard at Providence church, twelve miles north of Ripley, last Sunday, I found on a broken marble, the name of Elder William Holcome. A few, only a few, living Baptists remember Brother Holcome, one of the oldest of our North Mississippi pastors in anti-bellum days. He was a son of Eld. Hosea Holcome whose history of Alabama Baptists is to be found in many Baptist libraries. He was also a brother to Dr. A. J. Holcome who was a leading member of Oxford church until his death since the war.

The preacher who tries to maneuver unrepentant sinners into accepting Christ, may succeed as a "great revivalist" and baptize his hundreds; but he is a failure as a true gospel laborer. Boil down the religion of this class of workers, and you will find nothing but a few notions, at variance with the old-fashioned doctrine of salvation by grace.

Many Baptists, even in North Mississippi, do not know that on the 2nd day of September, 1843, an association, known as Panola Association, was organized at Enon, Panola county. I was a live, active, enterprising body for many years. Many of the churches now existing in Panola, Lafayette, Yalobusha and Tishomingo counties were organized by its missionaries. Horace Lawrence, father of this scribe, died in 1851, while yet in the employ of old Panola Association. Its component churches at the time of its organization were as follows: Oxford with 16 members, Clear Creek 37, Hopedale 28, Bethel 25, Yocana 191, Enon 92, Concord 54, New Panola 30, total 463.

Elder Joseph Lane was its first pastor for many years, and likely Oct. 1860.

Work of Frontier Missionaries.

The following extracts from the report of the Home Board, Indian and Foreign, show the measure of divine blessing upon the labors of their laborers that will

joyce the hearts of all who have a share in the work. The board needs money with which to pay these faithful preachers, our substitutes.

N. L. Pound, Wapanucka, I. T.—I am preaching all the time, visiting the darkest corners of the earth. I have organized one church since I last wrote you, and there is another to be organized on the fourth Sunday in this month. I have had some wonderful meetings this fall. Have received 115 members, having baptized most of them—nearly 100 converts.

G. W. Evans, Peoria, Ark.—God has blessed my labors this year. I have baptized 79 since our last association, which was in October.

Mrs. L. McIntosh, Sea Side, Fla.—Our work with the Spongers will be limited this winter, as they go further north for their work in winter. The water is clearer and they can see better.

But we expect to go to Key West in December to hold a Sailors' Meeting. We are trying to rally our forces for the association, so as to have a good meeting. There seems to be a growing interest in the work.

W. D. Smith, Ravia, I. T.—"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.

We have had some good revival meetings. Many souls have been made happy in a Savior's love. I have baptized three young ladies since I wrote you last. I was at the General Association of Western Arkansas and Indian Territory. It was the grandest meeting that body ever held; God so wonderfully blessed His children. I wish I had room to tell you all about it. I also went to our District Association. There were 13 converts during the four days service of that body, so you can see the Lord is blessing His people in this poor Indian country. Our churches had larger increase this year than usual.

C. L. Alexander, Bokoshe, I. T.—I am in the midst of a grand revival with my home church. Pray for the salvation of sinners.

J. F. McLeod, Potter, Ark.—I am happy to inform you that I have just closed a meeting of great interest here near the railroad. I baptized 13 at the last meeting, and there are other converts we look for soon. I baptized three of my grandchildren. Most all of the converts are young people.

S. G. Lucas, Wister, I. T.—I have just gotten back home from my work, having had some glorious meetings. I found two of my children very sick. I am gone from home nearly all the time, as I put all my time in the ministry. I have baptized 64 this season. I have just closed a meeting where there hasn't been any preaching. I organized a church with 4 members, and when I closed the meeting the church numbered 23—Indians and whites mixed. I baptized an elderly sister 71 years old, one of 59 years and one man 40 years old. The Lord has been wonderfully blessing my labors in this Indian country. There are many more who are ready to preach, so the work is all out of doors.

My field is in extreme West Texas and Southeast New Mexico. God has blessed my

work in the past year. I travel by rail an average of 800 miles each month to and from my stations. I have baptized in the past 12 months 31—Only count as converted—those who are willing to obey. My congregations are small, owing to the sparse population. This is a dry climate. We have about nine months in the year without rain, but we have splendid irrigating systems. Our people are in the front of every calling. Pray for me, and my work.

CO-OPERATIVE WORK.

Work under the co-operative plan is now being conducted in four states.

The following extract from a letter written by Rev. P. F. Maloy, District Missionary at Greensboro, N. C., is a fair expression of the manner in which the work is regarded, not only in North Carolina, but also in other states.

"I am glad to say to you in my fourth quarterly report that the work of co-operation in North Carolina is no longer an experiment, but a decided success. We have, on account of the increasing influence over our churches and preachers, more than doubled our contributions over any previous year, and have even a two-fold brighter prospect before us for the Centennial year."

STORM STRIKEN FLORIDA.

In a letter from Lake City, Fla., acknowledging the receipt of an appropriation from the Home Mission Board, the writer gives the following picture of the destruction to church property.

"Ten church houses in Beulah Association totally destroyed by the storm of Sept. 29th ult. The people cannot rebuild their houses and their church houses."

Many of our citizens are yet camping under rudely provided shelters because of their property all having been destroyed by storm, and they have no means with which to buy lumber and nails to rebuild."

"All the churches in this (Beulah) Association which were destroyed, were neat framed buildings. The distress cannot be described with pen."

The Preacher's School.

DEAR RECORD.—Dr. Venable began a Preacher's Institute with a number of pastors at Silver Creek, in Lawrence county, Nov. 3, and continued eight days. He lead us through the Acts, and most of the Pauline epistles, giving us the historical settings, prevalent errors, and ideas of science, thus turning a flood of light on many otherwise obscure passages of scripture. It is not saying too much, I believe, to assert that all who attended these lectures were much refreshed in thought and intensified in their love for the blessed Book, with new resolutions to faithful study of the Word.

Bro. Venable is a teacher of marked ability and a wonderful store of information. He would make a splendid theological professor. He is quite free from sectarian and imprudent views, and his benediction to all who come under his influence.

J. P. WILLIAMS.

My field is in extreme West Texas and Southeast New Mexico. God has blessed my

"A New Testament Church"—A Friendly Reply.

DEAR RECORD:—In your issue of October 29 I noticed an editorial on "A New Testament Church." I find that you make the kingdom and church mean one and the same thing; and say the word Ecclesia, the Greek word, is used to represent a local church; and also the invisible church. Now if this be true, in Matthew 16:18 where Jesus says "I will build my church," who can say that he referred to a local church, seeing that the word Ecclesia refers to the invisible church as well as to the local? If then the holiness people are as apt to be right on the church, in saying that Jesus referred to the building of the invisible church, as Baptists are in saying that he referred to a local church. And again, the editor admits that the church is the executive of the kingdom. And as the kingdom is invisible, a person has no direct right to say that the invisible church is the executive. You may say not, but where is your scripture that teaches that a local church is the executive? In the absence of any positive scriptural injunction, I say we have the right to claim the invisible church as the executive. In Luke 22:29-30 Jesus says: "I appoint unto you a kingdom, as my Father hath appointed unto me; that you may eat and drink at my table in my kingdom." Nothing plainer taught than that the Lord's Supper was instituted as an ordinance for the kingdom. And as the church is the executive, we have a right to say that the invisible church is to execute the same. It seems consistent any way for an invisible church to execute the laws of an invisible kingdom.

You may say that all denominations "admit that baptism should precede the Lord's Supper. But let denominations teach as they may; we are taking a scriptural view of the matter now, regardless of what any one may say or think. And if we say the invisible church should execute the law of the kingdom, and John 3:5 is only designed to teach a change of heart by the word "born of water and the spirit" as the water you know is used to represent the cleansing work of the Spirit, and all that are thus born of water and the spirit in the change of heart are in the kingdom, whether Baptists or Methodists or Presbyterians, and they are as much entitled to the Lord's Supper, one as another, with no right to debar any (that is not "born of water" don't mean baptism), if otherwise they are all in the kingdom and entitled to the Lord's Supper and all of the privileges of the kingdom.

Therefore we cannot ascertain about the building of the church nor as to whether Jesus meant the visible or the invisible church, in all probability the Baptists have not existed from Christ down, as he may have referred to the invisible church, in saying the gates of hell should not prevail against it. So the Baptists in claiming their succession from Christ, down, may be mistaken. If the above scriptural view is correct, and if we are to have a man in the work of Christ Jesus.

A Personal Appeal.

MY DEAR BROTHER:—I write you especially in the interest of Foreign Missions. The Foreign Mission Board at Richmond, Va., is now in need of money to furnish the missionaries in the foreign fields with bread while they, as our substitutes, do your work and mine. Bro. William tells us the board cannot borrow the money. Shall we permit the missionaries to suffer for the bread which our money would buy? The brethren and sisters of the churches are the only ones to whom the board can look for the money to carry forward this work of our Lord Jesus Christ. Will you not get the people to whom you preach to make a contribution, during December, to Foreign Missions? Urge them to make a greater sacrifice than ever. With your own heart warmed by the Holy Spirit, set the people on fire with missionary zeal and urge them to contribute because they love Christ and his cause. Please write me when you will take the collection. Get the people to read the Foreign Mission Journal. Yours in the work of Christ Jesus.

Vice President of Foreign Missions.

VICE PRESIDENT OF FOREIGN MISSIONS, J. H. HARRIS, Miss.

Fairness.

DEAR BRO. HACKETT:—I have been thinking much of late about the exclusion of non-Baptists from the work of Christ Jesus.

There is expressed in Abraham's words to Lot, in Abrahamic

was overcome by corruption or sin, and failed to exist for a considerable length of time. But at last they started up again, and when they did, as there was no true local church, there was no true baptism. That is, no true local church to authorize it—nothing but the scripture.

Starting up like the Roger Williams affair in the year 1639 would be as legal as any. And a denomination has an equal right to spring up now, by holding no connection with the Baptist church, and adopting Baptist principles as near as they can out of the church, and get some one else to baptize the preacher, and he himself start up a church like the Williams affair as like a rotten mushroom. Would you recognize it? That is just where your invisible church theory leads you. I believe the Baptists have continued from Christ down to the present. And why? Because I cannot believe that Christ nor any of the apostles made any allusion to such a thing as an invisible church. And when Christ said he would build his church, he referred to a visible church. And when he said the gates of hell should not prevail against it, he referred to the same thing; and there has been a faithful few in every age of the world since Christ coming earnestly for the faith once for all delivered to the saints. And as for the Greek word Ecclesia, it means an assembly, or called out. And you cannot get an invisible church out of an assembly, for that is always visible. And as to the Master intended to use that word to represent the called out to be saved, but the already saved called out to form an assembly which is always visible. I think that any other version of the matter will prove detrimental to the Baptist church the New Testament church considered.

R. A. BRECKENRIDGE.

A Personal Appeal.

MY DEAR BROTHER:—I write you especially in the interest of Foreign Missions. The Foreign Mission Board at Richmond, Va., is now in need of money to furnish the missionaries in the foreign fields with bread while they, as our substitutes, do your work and mine. Bro. William tells us the board cannot borrow the money. Shall we permit the missionaries to suffer for the bread which our money would buy? The brethren and sisters of the churches are the only ones to whom the board can look for the money to carry forward this work of our Lord Jesus Christ. Will you not get the people to whom you preach to make a contribution, during December, to Foreign Missions? Urge them to make a greater sacrifice than ever. With your own heart warmed by the Holy Spirit, set the people on fire with missionary zeal and urge them to contribute because they love Christ and his cause. Please write me when you will take the collection. Get the people to read the Foreign Mission Journal. Yours in the work of Christ Jesus.

Vice President of Foreign Missions.

VICE PRESIDENT OF FOREIGN MISSIONS, J. H. HARRIS, Miss.

Fairness.

DEAR BRO. HACKETT:—I have been thinking much of late about the exclusion of non-Baptists from the work of Christ Jesus.

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were the proper place for brethren to settle differences, real or supposed. Inasmuch as it must come I am glad you want to give Bro. Martin a fair hearing, because

1. This is right. If my family and I were murdered to-night and burned in our own house, I would want the one accused of it to-morrow to have a fair trial. To stop short of this is to stop short of civilization. If it is right to give a red-handed murderer a fair trial, how much more a member of a Baptist church.

2. Because of what Bro. Martin has done for denominational unity in the State. When the creation of a State organ had been resolved upon by Mississippi Baptists, Bro. M. T. Martin worked for consolidation with the organ of the General Association until it became necessary for him to take his boys from school and thus postpone the completion of their education for several years and mortgage his very home in order to start THE BAPTIST RECORD. (This you will remember was effected thus: The committee to whom was referred the starting of a State paper had a proposition of a loan of money with which to start it. As Bro. Martin was negotiating for the consolidation above mentioned, the committee did not know how much money to borrow. In the meantime, the kind proposition to loan was withdrawn and he failed to effect the consolidation; and then it was that Bro. Martin took his boys from school and made type-setters of them and mortgaged his home to start THE RECORD. I did not get this from Bro. Martin but relate it as it was told me at the time.) I know of no one who has really sacrificed more for denominational unity than Bro. Martin. (For be it mentioned that THE RECORD was not started without opposition and much prophesy of failure.) It seems to me therefore, when he is charged with disrupting the denomination—a serious charge to be sure—he ought to have the utmost liberty of speech in denying the charge. It becomes Baptists—especially Mississippi Baptists—to hear him with patience and much love. To refuse him a hearing would be unkind, cold, cruel.

3. Because Bro. Martin has been done great injustice where this trouble originated. I saw in THE TEXAS BAPTIST STANDARD a communication urging his exclusion from the church on charges which were contradicted by facts known to me. Believing the contributor and publisher both to be among earth's noblest men and not willing therefore to do any man an injustice, I thought to correct by relating those facts. Since I was not a convert under Bro. Martin's preaching and had followed him in nothing, I attempted the correction all the more cheerfully. Imagine my surprise when my correction was rejected while the charges were neither withdrawn nor modified. I might hope that something I said gave offense but Editor Cranfill said in rejecting it: "Not in a long time have I seen a more Christ-like and brotherly controversial article than the one you sent me."

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My prayer is that the blessed God will bless you, THE RECORD and its every reader. Yours in love of truth and peace, R. A. COOPER.

Group or Die.

At the late meeting of the Chickasaw Association, there was appointed a committee to devise a plan of co-operation among the churches, and report at the next meeting of the Association. Only a free people can co-operate. Baptists are the freest people in Christendom. Voluntary co-operation is the divine ideal, hence, the most effective in propagation of divine truth. Personal preferences and local conveniences must be subordinated to the effectual organization and co-operation. The mission of Christ and for Christ must dominate all motives.

Whatever does not consider the greatest good to the greatest number is essentially selfish, non-Christian and unbaptistic. "No man liveth to himself." Christians are communal. No church can ignore the welfare of her nearest sister—and all her sisters are near—and the nearer the dearer, and the dearer the nearer.

The sisterhood of churches is as essential as the brotherhood of saints. The divinest obligation rests upon local saints to organize. To organize a church is more than a privilege—it is love's divine command. For sister churches to organize for most effective co-operation is no less love's divine behest, as the contemplated world mission of saints moves to intelligent activity. "Love's co-operation" is wholly unselfish and most intelligent—it trusts God and the brotherhood.

We should be "wise as serpents and as harmless as doves." We should learn much from the "sons of this age." Is not the State of Mississippi well organized into counties? Would it not be far better were our associations organized into county associations? There is but one answer. Do you tell me that it cannot be done; that these Baptists have too strong convictions, as to their freedom for that? Their very freedom makes it possible. Only a free people can thus organize. Mississippi Baptists are well organized as to State, why not by counties? The ramified, scaterized of the interlocking and interlacing associations in, around and about Meridian, would puzzle a Dutch pedo-Baptist prepositional meet or die.

JAKE R. HODGES.

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the strife existing between their servants, and the probable strife that might arise between them, a spirit that might well be coveted by all men, and especially by the servants of God. These are his words: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." What greatness of soul lies within the heart of these words! An example for all ages to come of loyalty to God, and of friendship for man. Here the true strength of real manhood yields to the weakness of another. Any rule of right would have accorded to Abram the choice, but rather than contend, Abram waived his right, and Lot is given first choice. It is true that Lot ought to have refused, but his heart was so surfeited with worldliness that he was blinded to all rules of propriety and justice. The shame fell upon Lot, but the praise upon Abram. Through all the ages from that time to this, Lot's character has stood out before the minds of all right thinking people as that of a moral, religious dwarf, while that of Abram has been recognized and recorded as one of the world's noblest and greatest. He is justly called the father of the faithful.

But, letting the circumstance that minifies the character of Lot and magnifies that of Abram, pass out of our minds, save it serves to illustrate other points and characters, let us plead for a revival of Christian greatness among ourselves as servants of one common Lord, and as brethren, beloved, through one common Savior. What is more needed in our Baptist Zion than obedience to the injunction of God's Word, where it says: "Let love be unfeigned. Abhor that which is evil; cleave to that which is good. In brotherly love, be kindly affectioned one to another; in honor, preferring one another." What is more needed among us than the spirit of Paul as exhibited in these words: "Wherefore, if food cause my brother to offend, I will eat no flesh for ever more, that I may not cause my brother to offend." Brethren, many of us are too sharp and exacting with each other. Our criticisms of each other are too severe. We should remember that sometimes an ass may be right, and that a Balaam might be wrong. We have no right to stab each other. True, many of us need correction, and we need to correct each other, but it ought to be done in the spirit of meekness and love, "considering thyself, also, lest thou be tempted." Shall we compromise principle? Nay. Let us boldly contend for the truth, but let us contend in the spirit of Christ. We do compromise principle, however, when our treatment toward each other becomes unchristian. When Christ was reviled, He reviled not again. Did He sacrifice principle? Are we better than He? Did He not say, "Overcome evil with good"? Shall we not do it? What means, then, this bleating of sheep and howling of oxen in our Baptist camp? Does that editor of that Baptist paper take those personal, sharp thrusts of his to be messages of love? If so, what does he understand love to be? It is to be true to many of us get our definition of love out of the devil's dictionary. Such things ought not to be said. How Christ-like and brotherly way, and to continue to argue the exclusion of non-Baptists from the work of Christ Jesus.

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OUR FIELD GLASS.

We understand that Rev. G. W. Riley will not continue as pastor of the Brookhaven church, and having given up the work there, Rev. W. Price, of Magnolia, has been called to the pastorate for one-half of his time. Bro. Price will still live at Magnolia. May his labors with the Brookhaven people be greatly blessed. We do not know Bro. Riley's plans, but trust he may be secured by some pastorless church and remain in our State. We are glad to know that it has been arranged for Dr. John D. Jordan, secretary of the Baptist Young People's Union work, to spend the month of December in our State. We hope to have him with us at Senatobia during the time he is in Mississippi. The developing and training of the young people for Christ, in our opinion, is one of the most important departments of Christian work.

May Dr. Jordan receive a warm welcome in our midst and be greatly blessed in his labors with us. It is a pleasure to hear from Rev. J. D. Rice, Cassilla, that he has baptized his youngest son (age ten) and that now his entire family are members with him of the divine family; also that he has baptized Belle Suttler, the orphan whom we sometime since sent to him. She is well pleased with her home with this dear brother and his family. We are glad to hear good reports of the work of Rev. H. M. Crain at Biloxi. The church there has unanimously invited him to remain with them as pastor and he has unanimously consented to do so. His people are very kind to him, as any people ought always to be toward a consecrated pastor. A local paper says: "The parishioners and friends of Bishop H. M. Crain and family, visited them on Thursday night with many pounds of nice things. Mr. Crain, by his earnest and faithful ministrations, has earned for himself the confidence and appreciation of our good people regardless of denomination." Bro. Crain thinks Biloxi church is capable of being developed into one of the strongest churches in the State if the proper thing is done by the brethren of the State. By the way, the pastors and friends in the State who promised help to this struggling church should bear in mind that Pastor Crain and his people are very much in need of the small sums promised by each one, and should be prompt in sending the sums on to him. This help was made necessary on account of a debt incurred by reason of a storm which visited Biloxi three years ago. Beloved, remember those promises to Bro. Crain. The Sunday School Board have secured Dr. C. E. W. Dobbs to edit the *Advanced Quarterly* for the first half of next year. Dr. Dobbs is well known and highly esteemed in our State. The Western Recorder, losing Rev. J. N. Hall from its staff, says: "The Rev. J. N. Hall resigns his position on the Recorder to become editor of the American Baptist Flag. His bright and vigorous and pungent utterances will be missed from our columns. He not only has the courage of his convictions, but, what is far better, he has the courage to have convictions, and he is a sincere and fearless champion of what he believes to be right. He has our best wishes in his new field. We

congratulate the Flag on securing his services." We "second the motion." The Senatobia Baptist church is now lighted by a thirty-light gas machine, similar to those in use in Hazlehurst in the church and several residences; and give a most satisfactory light. Regarding the quantity of light, this method of lighting is cheaper than oil lamps, and is more cleanly and less dangerous. These machines have been in use twenty years, and an accident has never occurred, while much property has been destroyed by accidents from lamps. We are profoundly grateful for many kind contributions to the Orphanage. On the 25th the mails brought \$54.30 with many kind words. These amounts have been acknowledged privately. May blessings be upon the gifts and the givers. Several have said do not publish my name. Of course, all such requests will be observed.

A FEW MORE GOOD WORDS.

Allow me to congratulate you on your new dress. I am much pleased with the change.

(Mrs.) W. A. MARTIN.
West, Miss.

I want to compliment THE RECORD. It is very much improved. I think every Baptist in the State ought to take it.

E. L. BASS.
Hernando, Miss.

I wish to most heartily congratulate you on the superb appearance of THE BAPTIST RECORD. The form is fashionable, the material of excellent goods, the general "make up" of latest pattern and fitness.

A. J. MILLER.
Success to you, dear RECORD. Your new dress fits nicely. I like it. And your face is smooth and bright and your heart seems young and throbs with love. Good! God bless you. Amen.

ALEX. A. LOMAX.
[Many thanks, dearly beloved, and may the Lord help us to make the paper all it needs to be.—EDS.]

The editor of the *Review of Reviews*, one of the best of the monthlies, is convinced that the verdict against free silver, pronounced on November 3, was conclusive, that Mr. Bryan's cause cannot survive defeat, that the South will never again cast so large a vote for it, and, in short, that as a proposition in practical politics, free silver's prospects are utterly hopeless. But in our opinion it is little more than a guess. Our politics are of the practical as well as the moral sort, and we make not the slightest doubt that if Mr. McKinley's administration does not fulfill its great promises and prophecies of bringing in an era of substantial prosperity, it will come again with greatly increased volume. The people want mutton, and not wool always.

Bro. L. E. HALL has been with Bro. Elliott and the Emmanuel church since last Wednesday night, and though the weather has, since Friday, been very unpropitious, the services have been kept up twice each day, at 8 p. m. and 7 p. m., with considerable interest. Bro. Hall is preaching some excellent sermons, the people seem very much interested, and a good work of grace evidently is being done. May the Lord give His servants a great victory.

CHRONICLES.

L. A. D.

Attendance upon the Fifth Sunday Meeting was in order, so Dr. Stone, Pastor Guy and the writer left Friday at 4:30 p. m. on the M. & O. R. R. train for Shubuta, being met there at the station by Bro. W. H. Patton and conducted to his home. At 7:30 p. m. Bro. Stone preached at a respectable congregation at the neat and comfortable Baptist house of worship.

Saturday morning we were met by Brethren West, Elkins, and Falconer, and taken out to Clear Creek church, the place of meeting. The weather had become quite cold, and there was a steady rain. Bro. Guy, however, consented to preach a short sermon, which he did with earnestness and acceptability.

In the afternoon we were

gathering at Bro. Elkins, and the program was partly carried out, the subject of Colportage being discussed by Brethren Guy, Phillips, and the writer, and Brethren Stone and Guy speaking interestingly on the subject of Education. The inclemency of the weather made an early adjournment necessary. Bro. Phillips returning home to Shubuta, Bro. Guy remaining at Bro. Elkins and the other two brethren going with Bro. W. D. Falconer.

Sunday morning opened with a cold, continuous rain; too unfavorable for public services. There was no going out, so no Sunday Schools were held. Generally there is a regular session at Clear Creek church in the afternoon and a mission at Encutia in the afternoon. Bro. Falconer is superintendent of both, and they are regarded as "evergreen." A small gathering at Bro. F's was substituted this afternoon.

Bro. Stone spoke to a small assembly in the evening, at Bro. Falconer's, and Bro. Guy to a similar gathering at Bro. Elkins. Being unable to fill any other appointments we left for home Monday morning. We met a cold north wind and found ice, but there was no destruction of trees as noted further along our way. Reaching Shubuta too late for the train, we invaded Bro. Patton's dominions, of course, and were kindly entertained, as usual, by his good wife and family till train time.

Ten o'clock p. m., found us back in Meridian; where we discovered evidences of winter in breaking branches of trees and shrubbery, and frozen rivers, etc. No street cars were running and there were no electric lights. Notwithstanding all this, Bro. L. E. Hall was still conducting his meeting at Emmanuel.

But this sketch must close; simply adding that we do not feel that our fifth Sunday meeting was a failure. The little that was done was evidently appreciated, and we visitors enjoyed our royal entertainment. With more favorable weather we would doubtless have been able to become better acquainted with many others.

WANTED—Several faithful men or women, for responsible house in Mississippi. Salary \$700 and expenses. Apply to the National Star Insurance Building, Chicago.

THE CHRISTIAN ENDEAVORER.

speaking of the purpose of the Christian Endeavor Society to unite all denominations in one, says:

"We should look at these things of the Nineteenth Century in the light of Christ's teachings, and not look at Christ's teachings in the light of the Nineteenth Century. We believe that when the church rises into a higher and holier life, and into closer communion with its one Head, these denominational fads will pass away. In the bright glow of love for Christ, these shadows will disappear."

In all this we are quite agreed, only that "bright glow of love for Christ" must include the teachings of Christ as well as the person of Christ. So far as we know, Christ has no need of the loyalty of any man who is not also loyal to His Word. "Why call ye me Lord, Lord, and do not the things which I say?" When all Christians become loyal to Christ and His

Word, then all of the "denominational fads" will have faded away "into one Lord, one faith, and one baptism," and Christ will be Lord of all.

We get the following clipping out of that solid paper, The Biblical Recorder:

"Character formed according to the truth as presented in God's Word is the only thing that will avail to the souls of God, and men are more and more inclined to estimate each other by the same standard. It is a hard matter now for a man known to be bad to secure office. A few years from now it will be impossible."

We congratulate North Carolina upon having so much public virtue, as the last two sentences assert, and will not call it at all in question. But it could scarcely be true anywhere else in this land, unless there is a prodigious lot of lying being done by some professedly good people.

A note from our brother, Maj. M. F. Berry, transmits cash for a renewal to THE BAPTIST RECORD for his brother, N. M. Berry, of Ecu, and also kind words from our afflicted brother. He is still unable to walk, but otherwise enjoys good health. Our readers will call to mind the sterling letter from him to his church recently printed in our columns. Our prayer is, that the Lord may continue to be gracious to him, and that "his tribe may greatly increase." Such men as these brothers are the salt of the earth.

Just as we close up the forms for the press, we learn of the death of that noble old Roman and veteran in the ministry, Eld. Lewis Ball. He has served his day and generation, and, above all, his Savior and Master, well, and goes home to rest. We shall have much more to say of this good man in these columns. Our sympathies and prayers are with the bereaved family.

Soaking in Sunshine.

We usually think of a philosopher as a man with a bald head, gray beard and spectacles; but I read of a ten-year-old philosopher the other day who seated himself on a bridge and refused all invitations from his companions to come down and play with them. "I can't leave," was his explanation. "I am soaking in sunshine so that I can laugh when it rains." That was a wise boy. Little and large people need to absorb all the sunshine possible in the bright and happy days of life in order to have pleasant memories and not fret in the gloomy ones. Our Boys and Girls.

Loving Help.

DEAR BRO. HACKETT:—Quite a scene was enacted in my life last Sunday. On the 27th of October I was thrown from a horse and had my spine so badly hurt that I have not walked, yet save by the aid of crutches. Last Sunday being our preaching day at this place, some of the brethren sat me in my old armed rocker and carried me to the church, where I remained sitting in my chair and talked to my people about the curative touch of Jesus. I esteem it a great and sincere compliment that my people were so anxious to hear me tell about Jesus, that they could not wait till I got able to walk to the church, and it was certainly an honor to be borne upon their shoulders through the streets to the house of God. I hope soon to be able to get about without my crutches. May God guide and bless you in your work.

Fraternally,
JOHN P. HEMBY.

Gallman, Miss., Nov. 18, '96.
[We all sympathize with Bro. Hemby and pray the Lord soon to restore him to his usual strength.—EDS.]

Two or Three Things.

DEAR BRO. HACKETT:—A few things written in behalf of the cause at Uca, Miss., might not be objectionable to your many readers.

We had a good meeting in August, continuing twelve days. Our noble pastor did all the preaching. We believe much good, under God, was done. Some good material was added to the church, and the membership generally made stronger in the faith, and more closely united in the Master's work.

Central Association held her session with us, beginning Oct. 6, and continuing four days. The attendance was very good. Some good reports were read and discussed by the brethren. Judging from the reports of the churches, I think some advancement has been made in the work. All in all, we had a pleasant and profitable gathering of this body.

Thanksgiving services were held in the Baptist church on the day appointed. A very fine and appropriate sermon was preached by Pastor Anding. At the close of the sermon a collection was taken in behalf of our Orphanage, amounting to \$23.65. It was a day of delights to all.

Our Sunday School, led by that polished gentleman and noble Christian worker, Geo. W. Mimms, Sr., is doing a good work. Bro. Mimms has for many years filled the office of Superintendent, and so dearly does the Sunday School and church work seem to him that we believe "he esteems it more than his necessary food." Be it said to the praise of our school and its excellent leadership, that the collections every Sunday are exceptionally good.

Our church interests are in advance of what they have been for some time past. Congregations are good. Bro. Anding is called indefinitely, and will continue the same work another year. Peace reigns within our borders, and each interest fostered by our Convention will be happy.

Quite a number of the members called recently upon the pastor's family at their home, and from the pleasing faces and kindly expressions, we judge everybody was happy.
C. H. WEBB.
[Yes, come again.—EDS.]

"All Quiet Along the Potomac."

Dr. J. Wm. Jones, in his letter to THE BAPTIST RECORD, says: "The Whittitt controversy has not created even a ripple among Virginia Baptists." He tells us that their District Associations have not only failed to pass resolutions on the subject, but none of them have been even offered. It appears remarkable indeed that Baptists, not only in America, but on the other side of the water, should be so deeply engaged in a controversy which has come and interested in this one, and "while memories of Whittitt matter," and not a holds its sway, I shall never forget a wave of trouble roll across the peaceful breast of every member, met in my Baptists. On account of this unexpected announcement, some of us are curious to know something more about this peculiar people known as Virginia Baptists. Where did they come from, anyhow? and what might be their history? While they seem to care but little about church history, they put a good deal of stress upon their belief being based upon the New Testament, if Dr. Jones correctly represents them. I should judge, then, that their forefathers came from some other country than England, if they claim an origin prior to 1641, because there were no Baptists in England prior to that time; if the "revelation" of Dr. Whittitt be true, and Dr. Jones seems to think it is, for he says: "We could wish that the Anabaptists of England had practiced immersion." Yes, Dr. Jones endorses Dr. Whittitt's views on the history of English Baptists, and thinks that those brethren who have criticized Dr. W. have made "much ado about nothing," and that there has been a great "tempest in a tea-pot." All of which I suppose, when interpreted, means a "jig bell and a small calf."

A distinguished divine, in reply to a disciple of Darwin, said: "Those who were satisfied to go to a zoological garden to look for their ancestors, could do so, but for himself he preferred the Garden of Eden. As to Virginia Baptists, if they prefer to take Roger Williams & Co. as a starting point to survey their line of history, it is their privilege to do so; but I am persuaded that the great mass of Baptists will never be satisfied this side of Christ and His apostles, whether they succeed in tracing the line or not."

It may be, after all, that this calm and unruffled condition of Virginia Baptists is due to the fact that they are reading up on the history of Baptists, and later on they may be heard from more favorably. In fact, I have thought myself that it would not be unwise for most of us to post ourselves a little before we criticized the good Dr. Whittitt too severely, for you know he is President of the Southern Baptist Theological Seminary, and that means a great deal in some quarters.

J. R. SAMPLE.
From Handsboro, Miss.

DEAR RECORD:—Some weeks ago I took my seat in my buggy, and leaving home and loved ones, immersed into the "piney woods" of South Mississippi in quest of disciples of Jesus who might tell them of the deep needs of our cause at Bay St. Louis, and I am glad to say that after several weeks of "going and coming" amongst those who love the Lord I can see the night in the not far future, with the cash in hand, the promises of help made and the hoped for

amounts, we hope by the end of the year to clear all accounts, for which the brethren and friends who have helped and who will help have our most hearty thanks and most earnest prayers for the blessings of God upon the helpers, as no doubt their prayers went forth with lutions on the subject, but none of them have been even offered. It appears remarkable indeed that Baptists, not only in America, but on the other side of the water, should be so deeply engaged in a controversy which has come and interested in this one, and "while memories of Whittitt matter," and not a holds its sway, I shall never forget a wave of trouble roll across the peaceful breast of every member, met in my Baptists. On account of this unexpected announcement, some of us are curious to know something more about this peculiar people known as Virginia Baptists. Where did they come from, anyhow? and what might be their history? While they seem to care but little about church history, they put a good deal of stress upon their belief being based upon the New Testament, if Dr. Jones correctly represents them. I should judge, then, that their forefathers came from some other country than England, if they claim an origin prior to 1641, because there were no Baptists in England prior to that time; if the "revelation" of Dr. Whittitt be true, and Dr. Jones seems to think it is, for he says: "We could wish that the Anabaptists of England had practiced immersion." Yes, Dr. Jones endorses Dr. Whittitt's views on the history of English Baptists, and thinks that those brethren who have criticized Dr. W. have made "much ado about nothing," and that there has been a great "tempest in a tea-pot." All of which I suppose, when interpreted, means a "jig bell and a small calf."

will be followed by an article or two on "observations, impressions, etc.," made on the trip. Received, since last report, for Bay St. Louis Baptist church credit being given to churches and societies, instead of individuals, as a matter of convenience: Perkinson, \$3.25; Red Creek, 4.00; Poplarville, 11.00; Juniper Grove, 17.50; Spring Hill, 17.50; Lumberton, 5.35; Purvis, 2.75; Corinth, 50; Hattiesburg, 20.00; Green's Creek, 1.00; Eastabuché, 4.75; Ellisville, 21.50; Gen. Assn., 5.60; Chunkey, 2.50; Meridian, 1st Church, 12.00; Immanuel, 1.00; 15 Ave, WMS, 5.00; Welch, 8.25.

Williamsburg, 13.00; Mt. Zion, 12.50; Whitesands, 8.20; Hebron, 18.55; Silver Creek, 11.40; Salem, 3.00; Crooked Creek, 2.00; Pleasant Hill, 1.00; Monticello, 14.25; Bethel, 6.50; Little Bahajia, 5.25; Vesson, 12.75; Clear Branch, 4.00; Brookhaven, 7.20; Bogie Chitto, 5.35; Society Hill, 4.75; Cedar Grove, 1.10; Columbia, 4.45; Union, 2.00; Anner, 1.00; Crane Creek, 1.75; Cash, 15; Batesville, W. M. S., 1.00; Sardis, W. M. S., 3.50.

And now, "in conclusion," if all the dear brethren, who promised help, will be prompt in remitting by December 15, or at most the 20th, all will be well. Fraternally,
J. J. W. MATHIS.
Handsboro, Miss.

Programme
OF THE B. Y. P. U. INSTITUTE OF MISSISSIPPI, WINONA, DEC. 10-13.

THURSDAY,
7 p. m., Sermon by Rev. A. M. Croxon.
8 p. m., Organization of the Institute.
FRIDAY,
7 p. m., Sermon by Rev. W. E. Ellis.
8:30 a. m., The aims and needs

of our B. Y. P. U. work.—Rev. Jno. D. Jordan.

10:15 a. m., How to organize a B. Y. P. U.—Rev. Oscar Haywood, Rev. J. K. Pace, Hon. E. S. Candler.

General discussion 15 minutes.
11 a. m., Sermon by Rev. M. E. Broadus.
1:30 p. m., Prayer and Praise Service.—Leader, Rev. G. B. Butler.

2 p. m., Best time to hold meeting.—Rev. T. G. Sellers, J. E. France, Rev. T. J. Bailey.
General discussion 15 minutes.
2:45 p. m., Relation of the B. Y. P. U. to the church.—Rev. A. A. Lomax, Hon. Walter Trout, Rev. R. Cooper.

General discussion 15 minutes.
7 p. m., How can the pastor help the Union?—Rev. J. S. Hutchinson, Rev. R. A. Cohen, Rev. S. M. Ellis.

General discussion 15 minutes.
7:45 p. m., How can the Union help the pastor?—Hon. L. F. Rainsworth, Hon. George C. Chapline, Duke Kimbrough.

SATURDAY,
9 a. m., A Promise Meeting; my favorite promise and why it is dear to me?—Rev. Oscar Haywood.

9:45 a. m., The necessity of the B. Y. P. U.—Dr. J. L. Johnson, Rev. R. W. Merrill, Rev. E. E. Thornton.

General discussion 15 minutes.
10:30 a. m., Question Box Service.—Leader, Rev. Jno. D. Jordan.
11 a. m., Question of leadership.—Hon. E. F. Noel, Rev. M. V. Noffsinger, Prof. Henry Whitfield.

2 p. m., Our need of developed young people and how to develop them.—B. G. Lowrey.

7 p. m., Rev. Oscar Haywood, "The Boy and his Neighbors."

7:45 The Union in mission work.—Rev. A. V. Rowe.

General discussion.
Programme for Sunday will be arranged during the meeting.

DIED.

Bro. Henry Bridges was born June 4, 1864; joined Sardis Baptist church in 1874; died of heart failure Nov. 20, 1896. May our Father sustain the wife, two little daughters aged mother, brothers and sisters, in this dark hour of inscrutable yet wise providence. "He doeth all things well." Death often spares the aged, and decrepit and smites the vigorous and strong. Bro. Bridges was tireless in the interests of the church. We miss him in the choir, in the prayer meeting; in all of our services in the sanctuary; we miss him as neighbor, citizen, affectionate son, husband and father.

PASTOR.
Sept. 15, 1896, Brother Martin Jones entered into his everlasting rest. "Uncle Martin" was born in Alabama Jan. 28, 1815; joined Sardis Baptist church in 1857; was married twice; gave back to the Maker his first wife and four children. May God comfort the sorrowing wife and kindred he leaves. Our church and community realize their loss.

On the 28th of January, 1897, we shall not be bidden to his "bountiful board," to which for twenty-five years attendance has been welcomed; but from the heights of glory he beckons: "Brethren, sisters, come up higher!"
Nov. 27, 1896.
PASTOR.
WANTED—Several faithful men or women, for responsible house in Mississippi. Salary \$700 and expenses. Apply to the National Star Insurance Building, Chicago.

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

Literary Notes.

That clever literary raconteur, "Droch," who in private life is Robert Bridges, has joined the writers who are flocking in such large numbers to "The Ladies' Home Journal." "Droch" commences in the December issue of that magazine a series of "Droch's Literary Talks," which will hereafter be a regular editorial feature of the Journal. Mr. Bridges will aim his work more directly at girls, and gossip about books rather than review them. They will be, in short, "literary talks."

OUR BOYS AND GIRLS.

The combination of "Sunlight" and "The Young Reaper," each a fortnightly issue during the past year, has practically formed a weekly juvenile paper, but that arrangement prevented the adoption of plans that are deemed superior to those heretofore in use. It is believed Sunday Schools will be better suited and served by one weekly paper, instead of two fortnightly ones. But for such as desire only one paper a month, or at most two, "The Young Reaper" will be continued, in monthly and semi-monthly editions.

The proposed weekly paper will take the place of "Sunlight," which will not be issued after December, 1896.

TABLE TALK.

"The Food of the Anglo-Saxons," by Dora M. Morrell is the title of the leading article in the November issue of Table Talk. It touches upon the menus and special dishes eaten by the English in America, Australia, England, Canada and India, and is followed by "Some Old Fashioned Thanksgiving Dainties," by Eliza R. Parker. Miss Corbellia C. Bedford gives an exhaustive and valuable article on "Bread;" Miss E. Marguerite Lindley on "Dress and Its Effect upon Health and Mind." Mrs. Barton Kingsland tells of "Hospitality in Germany," and Mrs. M. C. Myer describes the "Chinese Woman of High Castle," and her home life. Seasonable and Creole recipes, the Thanksgiving Menus and Entertainments, and the Housekeepers' Inquiries are full of help and information for the housekeeper and home maker. Any of our readers sending their name and address to the Table Talk Publishing Co., of Philadelphia, Pa., are offered a sample copy of the magazine free.

OUR YOUNG PEOPLE.
Beginning with January 1, "Our Young People" published by the A. B. P. S., will be enlarged to sixteen pages and up with various features of great interest and value. Arrangements to this end have been in progress during the entire year, in order to secure the very best available talent for its several departments, its serial stories, and its general and special articles. It will be unique in character, printed on super-calendered paper, in attractive style, on our largest and best press; well illustrated, many of the engravings used being made expressly for it; maintained in all respects up to a high standard of excellence; kept open to within the latest practicable day prior to its date of issue; issued weekly, and mailed separately from our other periodicals.

"The Progress of the World," the editorial department of the Review of Reviews, touches in the December number on a great variety of topics of national and international significance. After devoting several paragraphs to a lucid and instructive analysis of the results of the President's election, the editor proceeds to review the history of the efforts to obtain arbitration of the Venezuelan boundary dispute with Great Britain, which have finally resulted successfully, explaining the attitude of the United States in the controversy; discusses the merits and demerits of the Cleveland administration now drawing to a close, criticising with especial vigor the President's Turkish policy; describes the latest phases of the European situation, with reference to the Eastern question and the Franco-Russian alliance; comments on Lord Roseberry's resignation and the resulting complications in English politics; making altogether a most interesting and valuable summary of the world's important doings for the month just passed.

MARRIED.

Mr. Charles Godwin and Miss Eddie, Daniel were married at the residence of Mr. Ed Daniel near Blue Mountain, on the evening of the 24th inst., Rev. St. Clair Lawrence officiating.

"Charlie," as the groom is familiarly called, is one of our very cleverest young men, and Miss Eddie, a former Blue Mountain student, is greatly beloved by all who know her. A worthy pair; may prosperity and happiness attend them through life.

B. M.
Blue Mountain, Nov. 25, '96.

In the Baptist church at Liberty, Miss., at 11:15 a. m., Sunday, Nov. 22, 1896, Mr. Geo. L. Whitaker and Miss S. Avie Maxwell. May the divine blessings attend them through life.

T. C. S.
The nuptials of Mr. Hugh Daniel and Miss Katie B. Thompson were celebrated by me on the 22nd inst., at the residence of John Dear, in Lauderdale county. Two lovely young persons have thus consecrated themselves to each other, prayerfully in hope of a happy future life. May God bless them.

Yours etc.,
T. E. S. ROBINSON.

At the home of the bride's mother, Nov. 29, 1896, Mr. W. A. Pres-

ident and Mrs. R. P. Willis, of Gallman, Miss., J. P. Hemby officiating.

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W. M. U.

(MISS) MARY P. HACKETT, Editor

December.

MISSIONS IN SOUTHERN STATE. "They help every one his neighbor; and every one said to his brother. Be of good cheer." Missionaries: 304; churches and stations: 1,300; baptisms, 4,432; Sunday schools organized, 255; teachers and pupils, 5,487; tracts distributed, 716,196.

STUDY TOPICS.—Names, location of Home Board; of your own State Board. Income of each compared with need to be supplied. Cost of collection decreased by enlarged contributions. The strong churches as to day once aided by the Board. Towns of the South, without a Baptist church. (Nov. Write your State Secretary for information.)

Home Department of Sunday School.

Woman's Work in Union Association.

The Woman's meeting during the last sitting of the Union Association, with White Oak church, near Carpenter station, was one of the best of its kind.

We feel grateful for the consideration of the brethren in tendering the use of the church building from 11 to 12 a. m. on Saturday, while the "body" repaired to the stand and listened to an inspiring effort of Bro. C. L. Lewis on that occasion which we were sorry to miss, but duty called to other work. We thank also, the pastor, Rev. L. H. Anding for his excellent reading of our modest report made to the association on Monday morning, and his appreciated remarks thereon.

Again to Bro. Hughey are thanks due for the collection taken on Sunday afternoon in his inimitable way, to aid the work of the local W. M. S. That donation asked from the delegates and visitors, amounting to over \$10, was quite a pleasant surprise to the dear sisters. Will pause to say, this is a gracious act that ought generally to prevail, i. e. think of the unbounded hospitality we receive at the hands of these hand-maidens who bear the burdens of that lavish entertainment, to say nothing of the fixing up of the church before and after those big meetings.

About forty workers were present at this woman's service Miss Annie Jacob, of Utica, Secretary. The Vice-President conducting. The officers and delegates from the societies represented were asked forward. A song and Bible reading on Spiritual Growth was participated in by a dozen or more sisters seemed to pervade. Prayer by the Vice-President; then Mrs. H. E. Thompson, Vice-President of the White Oak W. M. S., neatly welcomed the visiting sisterhood, the old friends and the new; and those absent, and those who were not for gotten. Prominent among the latter, our thoughts turned to Sister Ann Bolls, the widow of the lamented Rev. W. W. Bolls; who, in all his pastorates, aided and encouraged the sisters in their work. The reply was nicely given by Miss Anna Robertson, of Smyrna. After the reading of the constitution of our Missionary Union, reports

were in order. Nine societies responded. Mrs. C. Townsend of Brushy Fork, and Mrs. J. E. Phillips, of Port Gibson, reading the letters. We gathered the following, that Brushy Fork had given liberally to ministerial education; also to Jackson church and missions; amount, \$24.25; members, 9; Mrs. M. Boren, President, Miss Lelia Clark, Secretary. Postoffice, Hermanville, Fellowship, represented by her efficient secretary, Mrs. S. A. Cox, reported \$46.75, divided among home and foreign missions and home uses. Six members, faithful and confident in the power of the titles in the Master's hands. Hermanville is on the "up grade." The society is principally engaged in assisting to enlarge their church house, but are interested as usual in foreign mission work and contributed also to the same. One of the most earnest and steady of our working bodies, was well represented in the person of Sister Scott; had \$39.15 to report, twenty-five of which was for home missions.

Rodney's two societies had raised \$24 for missions. Their work is chiefly among the Sunday School children and young people (who comprise one of the societies) with an encouraging interest.

Smyrna had quite a large number of members present. They reported \$50.95. For the last two years they have been actively engaged in getting their church painted, and furnished with an organ, and are a live, busy, thorough-going band.

White Oak was doing well, dividing their funds among all the objects fostered by the Southern Baptist Convention.

Port Gibson reached the high-water mark of \$120 for church building in their first report. Upon the conclusion of the reading of reports to Mrs. J. E. Phillips, the delegate from Port Gibson, was extended the hand of sisterly fellowship and she was warmly welcomed into our association. Mrs. P. thanked the ladies through the moderator for their assistance in the cause at Port Gibson, as the collection then taken was turned towards that object.

Mrs. Ida Martin, of Smyrna, read an essay, calculated to stir up an interest in the foreign field. A letter was read from Mrs. Pace, President of the Central Committee, full of helpful suggestions in regard to the work of the coming association year. Home, Foreign and State missions, ministerial education, boxes to missionaries being all under consideration. With the Lord's prayer, in concert, we adjourned to dinner.

While our work has received an impetus and our contributions aggregated twice as much as last year, they are yet small. We are not doing what we have done half in years gone by, under the leadership of Sister Mattie Green and revived by the visits of Sister Nelson. Many societies are not reporting, that we have reason to believe are at work. Let us all look up and press on. And please, dear secretaries, take notice of a good quarterly report to your vice-president at Rodney, who will make out the report for you association.

Very truly,
N. O. THOMPSON

Rodney. We commend this excellent report of Mrs. Thompson, as an example for the imitation of all our vice-presidents of associations. —RDS.]

A Word from Our President.

I have been asked by several ladies to suggest a time and program for a week of self-denial and prayer for missions. It has been customary for several years, and we hope it will be done this year also, for the ladies to make a Christmas offering for missions, through the envelopes prepared for this purpose. I would suggest that this week of prayer precede our Christmas offering. This can be done the second or third week in December.

I am well aware that very many will say it is such a busy time, but for several reasons it can be made the best time. Shall we be willing to offer into the Lord our God "of that which doth cost us nothing"? But rather shall we not give Him our time, our gifts, our work, our love and feel glad to divide.

New Zion, one of the most earnest and steady of our working bodies, was well represented in the person of Sister Scott; had \$39.15 to report, twenty-five of which was for home missions.

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25 years. He says that there are now in the heart of Africa, where not one missionary was at work in 1875, nearly 300 missionaries. After recounting the results of missions he states that they are due to "immense labors, patience and self-sacrifice." He is convinced of the zeal, devotion and industry of the missionaries.

A Forsaken Mother.

A thoughtful woman went walking last Sabbath with her own and her neighbor's children. They went into a part of the city which furnishes striking contrasts of wealth, comfort and squalor.

She called their attention to different objects of interest as they passed along, trying to instill some subtle lesson of virtue and nobleness, without preaching or lecturing.

After their return, in that early twilight hour of twilight, but now of electric light, she questioned each about what had impressed them most in their walk. After they had expressed themselves, one, more thoughtful than the rest, asked her the same question.

"I will tell you," she said. "When we passed through a side street, there were seats placed at intervals, for the lovers of outdoor air, as I think all New Orleans people are. All of these seats were crowded with merry persons, laughing and talking,—all except one. On that seat was seated alone, an old, old woman, with one of the saddest faces I ever saw. Her mournful, faded eyes were fixed on a group not far away.

I thought, from her yearning look, that one of them must have been her child, over whom she had watched, years on years ago, when her eyes were young and full of smiling hope. All these by-gone years her eyes followed him when he left, and watched for his return, straining until the shadows gathered closer around, wrapping themselves even about her heart.

"When he came," bringing truth, honor and love, how proudly mother-love shone from those tender, watchful eyes! When his coming brought deeper shadows, which nothing on earth could lift or penetrate but mother-love, whose touch so tender, whose voice so gentle as hers, hiding beneath it all the heart-break for fear of estranging the erring one who was wrecking her life.

"She has out-lived her usefulness," as one God-forsaken son said of his mother. Her feeble hands can no longer minister to his comfort; her tottering feet can no longer follow his wayward steps, but her faithful eyes, faded, it may be, by tears he has wrung from them, follow him still, longingly, prayerfully.

"Ah, those mother eyes, guardian angels of our earthly pilgrimage! Surely they are the windows through which shines the glory of eternal love."

When she is old, boys and girls, don't think she will not feel your neglect. It is "keener than a serpent's tooth," harder to bear than any other loss.

Let her feel that she is in the way, and altogether unnecessary to your happiness. Don't let her think that all the pleasant things of life, the love and tenderness are, like her, of the past.

next holiest thing be love and care for your mother; never consider anything too good for your guardian angel—the best room, the best corner of the fireside, the best of yourself. Sometimes you will remember.

Home Missions.

MRS. W. M. JORDON, IN THE MESSENGER.

"Our hearts are filled with thankfulness when we remember how God has taken us as His chosen instruments and so enabled us to move forward into providential openings and to seize the golden opportunities, that we have not spent our strength for naught, but are a part of a great organization that is today a powerful agency in the salvation of our beloved land."

"We would reflect on no other benevolent enterprise; we would say nothing to dishearten anyone who, with good motives, seeks good ends; but our convictions, our faith, is that the surest hope of mankind is in America. We have, pouring into our shores, daily, I would say, hourly, representatives of all the races of mankind. If our eyes are to be gladdened by the sight of heathen lands rapidly becoming Christian, we must direct our efforts and strain every nerve to protect our heathenism, our own land. If, by reason of our neglect of home work, the stream of unchristian tendencies from abroad and the flood of indifference and vice of our own country shall overwhelm the institutions of our fathers, the missions of every Christian church, both home and foreign, will suffer alike, by the common calamity."

German Work in Missouri.

Rev. Wm. Kroegh, our German missionary at California, Mo., writes from Bay, Mo.:

"I am here, at present, helping Brother Unbach in a protracted meeting which the Lord crowned with His richest blessings. Five souls are converted, and seven are deeply concerned about their soul's salvation."

"In our own mission field at California, Mo., the outlook is hopeful. Our regular meetings and Sunday Schools are well attended. I am glad that our young people take a personal interest in the monthly missionary meetings, and so are educated in the cause of missions."

WHY?

In answer to the question why there are more women in the churches than men, the Central Baptist (St. Louis) says: "If the brotherhood will allow us to tell them why it is thus, we will be in a spirit of confidence, that we believe it to be due, in part, to the neglect of men, on the part of the leading members, and in part to a feeble utterance of truth from the pulpit." —EX.

October, November and December.

\$210.00 will buy a beautiful full size up-right Piano, oak, walnut or ebony. \$50.00 will buy a nice, large size Parlor Organ, oak or walnut. Sheet music or book and everything in the music line.

JNO. F. ROE,
Music Store,
220 Front St., Meridian, Miss.

Wanted—Seventy-five or more women to travel for reasonable house in Mississippi, Alabama, Georgia, and Tennessee. For particulars, Star Insurance Building, Chicago.

"Put on, therefore, as God's chosen, holy and beloved, bowels of compassion, kindness, lowliness of mind, meekness, long-suffering, forbearing one another, and freely forgiving each other; if any have a complaint against any, even as Christ freely forgave you, so also do ye." Such treatment will always calm the troubled seas.

G. W. MEYER

"The eyes that smiled When they called you child, That have faded and left you alone."

"Our hearts are filled with thankfulness when we remember how God has taken us as His chosen instruments and so enabled us to move forward into providential openings and to seize the golden opportunities, that we have not spent our strength for naught, but are a part of a great organization that is today a powerful agency in the salvation of our beloved land."

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Encouraging Progress.

The Randolph-Macon Woman's College at Lynchburg, Va., recently advertised in our columns, reports a notable advance. The attendance has increased from 110, the last session to 160. The buildings have been enlarged until they extend over a front of 284 feet, more than an entire square. Three new reception rooms, two new laboratories, ten more music rooms and a splendid new library hall have been added.

A very valuable addition has been made to the faculty by the election of Thomas W. Page, A. M., Ph. D., to organize a department of History. Dr. Page is a distinguished graduate of the University of Leipzig, Germany, having taken his Ph. D. degree on History and Economics *summa cum laude*. We congratulate the College.

HATTIESBURG, MISS.—We, the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen in this town and vicinity who have been using Hall's Remedy or Hog Cholera. So far as we are informed, it is giving universal satisfaction.

W. M. Conner, Merchant; B. M. Moffett, Confectioner; W. L. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Postmaster.

We are shipping to all parts of the country, and have nothing but good reports.

HOW TO GET GOOD TEACHERS.

School Boards, Colleges, or Families can obtain the names of efficient teachers free of charge by writing Prof. J. M. Dewberry, manager of the School Agency, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary, and other particulars. This agency is recognized and patronized by the leading educators and institutions of the South and Southwest.

First grade successful teachers desiring enrollment should write for circulars.

"Put on, therefore, as God's chosen, holy and beloved, bowels of compassion, kindness, lowliness of mind, meekness, long-suffering, forbearing one another, and freely forgiving each other; if any have a complaint against any, even as Christ freely forgave you, so also do ye." Such treatment will always calm the troubled seas.

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